

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Focus on unevangelized women, say Baptist leaders

MADRAS, India (BP) — Since more than 55% of the world's 2.6 billion women live in Asia, any efforts to reach the unevangelized in Asia must include women.

At the "Baptist International Conference on Unevangelized People," Jan. 16-19 in Madras, India, Baptist women leaders described some of the desperate conditions in which women in Asia live — and ways in which their lives are being changed by the gospel of Jesus Christ.

Former prostitutes in Thailand, where prostitution has been called "a national pastime," are now finding hope in Jesus Christ at the New Life Center.

Lauran Bethell, American Baptist Churches missionary to Thailand, started the center which ministers to young hill tribe women in northern Thailand at risk of being tricked or sold into prostitution or who formerly were prostitutes.

Most of these girls choose or are forced into prostitution in the cities to help their families back in their villages.

At the New Life Center, the young women are taught skills to help them find jobs other than prostitution.

While the center does not require the women to be Christians to receive help, "98% of

those who come participate in our Bible studies," Bethell said.

Sometimes the parents of non-Christian resident students have told them they would not be upset if the girls became Christians because "our religions are not working for us anymore. If you become a Christian, come back and teach us about it." And they have," Bethell recounted.

"When we first opened the center, people asked me why we were spending so much time and energy working with 'those girls,'" Bethell said. "Luke 4:18 was the verse that guided us, when Jesus said, 'He has appointed me to preach good news to the poor... to release the oppressed.'"

"The girls we sought to serve had no choices for their lives and were in the gravest danger of experiencing the worst possible things," Bethell said.

The greatest "unreached people group that the church could minister to might just be those in our midst whom we ignore because of their low status or because we ourselves are wearing cultural blinders," said Bethell.

"There is no doubt that women and children in most societies suffer the most from situations of abuse and exploitation, primarily because of their low status roles within the culture," Bethell said.

Bethell spoke about the ministry of Jesus to women and asked, "Do we attach the same priority that Jesus did to ministering to those who are of the lowest status in our societies?"

Bethell pleaded with those present to "pray how you might be used of God to help women and children out of their perilous situation." Several Indian Baptist lead-



SHARING THE GOOD NEWS — More than 56,000 people professed faith in Christ during the 1990 Kenya Coastal Crusade, which involved 538 volunteers (like the woman shown above with a Kenyan national) over a four-week period. Organizers hope the 1995 Greater Nairobi Crusade, set for June 13-July 17 in Nairobi, Kenya, will result in 75,000 new Christians. Baptist women leaders hope there will be a renewed focus on evangelizing women in third world countries such as Kenya. (BP file photo by Charles Ledford)

ers also described ministries to women that included vocational training for prostitutes, a slum ministry, and literacy programs.

"Prayer is the most important thing for reaching women in Asia," said Young Shim Chang, president of the Baptist Women of Asia.

Chang said there has been a slight improvement in the lives of women in Asia, but she urged Baptist leaders to continue working for the betterment of women and to evangelize them.

Underscoring the role of evangelizing women in Korea, Chang

said she and 77 people in her family are now Christians, stemming from her mother-in-law's acceptance of Jesus as her Savior.

Chang told how Korean women were reaching out to the unreached in the former Soviet Union, describing a time of prayer in her home with two women from Kyrgyzstan who had become Christians after a Korean medical team visited there.

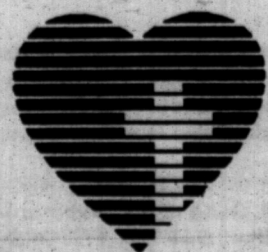
"Before we prayed I asked them to sing a song, and they did not know one single song," Chang said. "I taught them the first song I learned as a Christian."



GOOD MORNING, VIETNAM — The congregation of Grace Baptist Church includes all ages and sexes at its Sunday morning service. It begins at 6:30 a.m., but by the time the first hymn is sung, every pew is packed and extra chairs fill the aisles and front patio of the church in Ho Chi Minh City (formerly Saigon), Vietnam. Church members could not do street preaching or hold outside services at the time this photo was taken in 1994, but at least they could worship unimpeded in the communist nation. (BP photo by Warren Johnson)

"Here's Hope..." update

As Southern Baptists' first simultaneous witnessing effort passes the halfway point, the SBC Home Mission Board's vice-president for evangelism is encouraging participants to keep sharing their faith with a lost world. Darrell Robinson said he often shares the gospel 20 times before one person is led to the Lord, and he urged participants not to get discouraged if people are not responding to the message. "People's response to the gospel is a work of the Holy Spirit. We can't determine that, but we can be a faithful witness," he said.



"Here's Hope. Share Jesus Now." began Jan. 9 with participants committed to witness to at least one non-Christian each day. For more information, contact the Evangelism Department of the Mississippi Baptist Convention Board at (601) 968-3800, or toll-free (800) 748-1651.

Country Christians

Can Christianity and country music mix? Gene Higgins of Nashville, founder and president of the Christian Country Music Association, thinks so. "There is something different in the air about this Christian country music. It's a uniting music... a family music," said the son of a Southern Baptist preacher. Don Evans of radio station KPBC in Dallas believes country music's appeal lends itself to Christian ministry. "It's just soulful. The pure gospel message just goes right to the marrow of the bone," Evans explained. There are as many as 100 Christian country radio stations in the U.S., according to Todd Chapman of the industry trade journal *The CCM Update*. "It's almost like a mission movement. They really see this as a style of music that can reach a lot of people," he said. Higgins keeps an eye on up-and-coming country music artists. "At one time Conway Twitty was a youth director in a church, and Willie Nelson was a Sunday School teacher. We have let some good soldiers get away. Now... hopefully, (they) will stay at home," he said.

Looking Back...

10 years ago

Colonial Hills Church in Southaven presents "America, You're Too Young to Die," a 75-minute multimedia production by Life Action Singers designed to awaken Christians to moral dangers faced by the country.

20 years ago

WAPT-TV in Jackson is chosen for the national premiere broadcast of "Explain Me a Missionary," an SBC Home Mission Board production that tracks the life and ministry of home missionaries in the field.

50 years ago

Blue Mountain College's YWA group sets a new record of \$497.72 raised for foreign missions — in addition to \$91 given during a special offering for the blind girls' school in Canton, China.

EDITOR'S NOTEBOOK

Guy Henderson

Christians in dispute

We are not made perfect when we become Christians. Disagreements can form, first like a small cloud, and if agreement is not reached, they can develop into storms. They can hinder the fellowship, stifle praying, thwart the purpose of the church, and make for miserable business meetings.

Even the great church at Philippi had problems. Two fine Christian women, Euodia and Syntyche, had a disagreement. It was serious, or Paul would not have mentioned it. They had "labored" side by side with the apostle. The two women were among the first Christian converts, and suddenly here was a rift in the church (Phil. 4:2). Paul pleads, implores, begs them "to be of the same mind in the Lord." Perhaps the women had leadership responsibilities... whatever it was, Paul felt that he had to address it.

A daily dose of 1 Corinthians 13 should be required for all of us. Living together in love and harmony should be the hallmark of the church. Never act from impure motives, personal vanity, and learn

to see things from other people's viewpoint. Most churches have evolved into some type of problem-solving technique through the years.

Marlin E. Thomas, in *Resolving Disputes in Christian Groups* (Windflower Communications), mentions various styles of dealing with disputes. There are the avoidance, accommodation, competitive, compromise, and collaboration styles of dealing with our problems. Thomas also points out the leadership style as being charismatic, collaborative, autocratic, and the eldership styles. All of these are worth considering when dealing with various types of personalities.

Settling the dispute is essential for the spiritual health of the church. Tension and pain will weaken the church if the problems remain unresolved. "Be of the same mind in the Lord" means thinking together the same thoughts.

Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board, has

written a booklet, "A Uniform Method of Church Leadership" that should be in every church. He observes that churches need an administrative procedure to assist them in carrying out the task in the most constructive way. This can be done and the warm relationship of the church can be salvaged. The pyramid concept of leadership (from the top down) is to be rejected in favor of the concentric circles with solid ideas rippling outward to the last circle.

If a Euodia-Syntyche scrap or a Bill-Joe disagreement is damaging the fellowship of your church, we need to seek a biblical plan to deal with it. Your association director of missions and the Baptist Building staff have some materials that will help a church in dealing with church disagreements.

Legal settlement will not bring the needed reconciliation any more than a legal settlement can pay our sin debt. Christ has something far better. James called it the royal law.



Guest Opinion...

Southern Baptists: a trusting people?

By Roy L. Honeycutt

NASHVILLE (BP) — Trust rests at the heart of every relationship, human and divine. The Bible consistently affirms the reality of God's trust in humanity. From Genesis through Revelation, the Lord trusts individuals to choose good or evil, life or death, goodness or perversity. The Lord refuses to clutch us as puppets on strings or to pre-empt by divine decree in the halls of eternity our destiny for salvation.

He remains the trusting God, running the risk of persons making wrong choices. Yet, through such a process he preserves the authenticity of individual freedom counterbalanced by human accountability.

Not only does the Lord trust us humans, we also trust the Lord. In our modern day, we often describe our experience of salvation by saying, "I trusted the Lord at Providence Church."

These assumptions that God trusts us and we trust him remain true and establish a foundation for our trustworthiness toward one another as fellow believers. What remains as a fundamental question of Christian discipleship focuses on neither God's trust in us nor our trust in him. Our unsettled question is to what extent do we who form the body of Christ, the

church and its expression as churches, trust one another?

Historically, Southern Baptists have been a trusting people. Mutual confidence in one another enabled us to achieve worthy kingdom goals. International missions shared the gospel with the world rather than a region. We

ern Baptist trust. Although providing funds for missions and ministry, the Cooperative Program was always more than an effective fund-raising mechanism. Rather, it enabled believers to cooperate as trusting persons committed to a mission larger than individual or congregational self-interest.

As James L. Sullivan once wrote, the Cooperative Program is a "rope of sand." Individual grains flowed together through trust, overcoming forces which might have moved us away from one another. Just as quickly and easily, however, the lack of trust creates forces which can destroy that "rope of sand."

As Walter Shurden demonstrated in his book, *Not a Silent People*, we Southern Baptists have lived through one conflict after another. The Southern Baptist Convention emerged because of controversy over whether a slave owner could serve as a missionary. Later we survived a series of controversies such as the Whittaker Chambers debate over a Baptist seminary president's conclusion that the first historical reference to Baptists came in England during the 17th century.

Sometimes the crises were fiscal, theological, or ecclesiastical. Yet, decade by decade trust even-

Southern Baptists

1975-1995

trusted Foreign Mission Board personnel to fulfill their calling. They, in turn, trusted us in the churches to maintain supply lines of spiritual and material necessities.

Trust also characterized our relationship to denominational seminaries, whatever their age or locale. Through such trust, in theological education we reached the point in the early 1980s when about one out of five theological students studying in accredited seminaries in the United States and Canada enrolled in the six Southern Baptist seminaries.

The funding of denominational commitments at all levels — associational, state, and national — through the Cooperative Program has also been a hallmark of South-

THE FRAGMENTS

Warfare

The year was 1974, and it was near midnight in Manila. My telephone rang, and the Filipino youth on the other end of the line said, "Pastor, I have a knife pressed to my chest. What do you have to say to me?"

I talked for 30 minutes on the value of life. Whether or not he took his life is unknown, but there was nothing about a suicide in the paper the next day.

In 1992, 5,000 college-age students committed suicide in Ameri-

ca. We need to pray for our Baptist Student Union directors and other counselors on college campuses. There are many battles being fought by our students, and they have much to remember and much to decide.

As Rimbaud said, "Spiritual warfare is just as brutal as human warfare."

The best thing to keep in mind is this: "Casting all your care upon him; for he careth for you" (1 Peter 5:7). — GH

actually prevailed. Even in the theological furor over Genesis that emerged in the early 1960s, through the wisdom of then-convention President Herschell Hobbs, Southern Baptists showed their trust in each other by revising the 1925 Baptist Faith and Message as a way of reaffirming the convention's theological conservatism.

Although we were conceived in controversy, through decades of conflict, we still trusted one another, nurtured by God's sustaining grace. However, during the last two decades, Southern Baptists have been embroiled in a controversy that has shaken that long-

standing tradition of trust. Each side mistrusts the other and those who remain unaligned are mistrusted by both sides. We are on the verge of losing authentic trust in one another and this despite the fact that God trusts us and we trust him.

The Southern Baptist challenge for the future is to restore our trust in each other. If God is the author of trust, as we believe him to be, then surely he will respond positively when we seek to learn again how to be trusting Baptists.

Honeycutt is former president of Southern Seminary in Louisville, Ky. He lives in Louisville.

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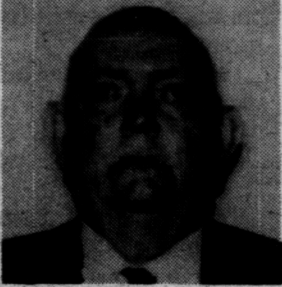
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Nobles suffers stroke during recovery from surgeries

By William H. Perkins Jr.

Former Mississippi College president Lewis Nobles has apparently suffered a stroke while recovering from two surgeries performed at a San Francisco hospital after he allegedly swallowed poison Jan. 26 when FBI agents attempted to arrest him.



Nobles

"Dr. Nobles was very disoriented and his condition had deteriorated significantly from yesterday. The doctor concluded... that Dr. Nobles had suffered a stroke," reported Amy Whitten of Oxford, one of Noble's attorneys, in the Feb. 17 edition of *The Clarion-Ledger* newspaper in Jackson.

Nobles, 69, has been in the intensive care unit of St. Francis Hospital in San Francisco since he fled to a hotel in that city just days before a Jan. 26 pretrial hearing in Jackson.

When Nobles didn't show up for the hearing, U.S. District Judge William Barbour declared him a fugitive and issued a bench

warrant for his arrest.

He is accused in a multi-count federal indictment of using millions of dollars in donations intended for the Baptist-affiliated college in Clinton to commit mail fraud, wire fraud, income tax evasion, and immoral interstate acts. His trial in Jackson was to begin Feb. 7.

FBI agents took only 13 hours to track him from Clinton to Memphis International Airport and ultimately to San Francisco, where Nobles collapsed in his hotel room while being arrested.

He was rushed to St. Francis Hospital, where emergency stomach surgery was performed because he allegedly swallowed an undisclosed poison when FBI agents knocked on his hotel door. Additional surgery was later required for damage to his esophagus.

Asked about widespread reports that Nobles intended to plead guilty to at least some of the charges against him during the Jan. 26 pretrial hearing, U.S. Attorney Brad Pigott of Jackson said as a matter of policy he neither confirms nor denies ongoing plea bargain negotiations.

In other developments, Hinds County Judge L. Breland Hilburn on Feb. 17 ordered OmniBank in

Jackson to pay Mississippi College over \$2 million plus interest for allowing Nobles to open bank accounts not authorized by the Mississippi College board of trustees — accounts the FBI alleges

were part of Nobles' complicated scheme to divert money from the school.

The college has filed property liens and asked the court to void transactions involving property

owned by Nobles and his wife. College attorneys have also asked the court to revoke a deed of trust executed by Nobles granting property as collateral for payment of attorney fees.

THE SECOND FRONT PAGE

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Executive Committee tries denominational restructure

NASHVILLE (BP) — A Southern Baptist study committee's recommendations would reduce the number of SBC agencies from 19 to 12, including a merger of the SBC's current Home Mission Board, Radio and Television Commission, and Brotherhood Commission into a "North American Mission Board."

An array of changes in the denomination's structure will result if recommendations of the seven-member "Program and Structure Study Committee" are approved by the SBC Executive Committee during its Feb. 20-22 meeting in Nashville, then by messengers to two consecutive SBC annual meetings, as required by the convention's bylaws.

As proposed by the study committee, the new SBC organizational structure would be implemented by June 1998, while ministries under the new structure would reach implementation by June 1999.

Underlying the proposed changes is a shift from the program statements currently guiding the convention's agencies to ministries each agency would be assigned in service to SBC churches, noted the study committee in its report, titled "Covenant for a New Century."

The new North American Mission Board, to be located in Atlanta, would be charged with evangelizing North America through three thrusts: church planting; mission technologies and communications; and mission volunteers and education.

The study committee recommended that the new agency be led by a president and, then, a vice president over each division. The current Home Mission Board is building a new facility in Atlanta; the RTVC is based in Fort Worth; the Brotherhood Commission, in Memphis.

Other key changes recommended by the study panel include:

— dissolving the SBC Stewardship Commission and dividing its ministries between the Baptist Sunday School Board, which

would assist churches in capital fund-raising and stewardship education, and the Executive Committee, which would promote Cooperative Program funding of SBC national and international ministries.

— assigning the work of the Southern Baptist Foundation to the Executive Committee.

— dissolving the Historical Commission and dividing its ministries between the Council of Seminary Presidents, which would coordinate the SBC archives and library in Nashville, and the Baptist Sunday School Board, which would be assigned the task of helping churches as they study denominational history.

— dissolving the Education Commission and the Southern Baptist Commission on the American Baptist Theological Seminary.

Education Commission programs can be assumed by the Association of Southern Baptist Colleges and Schools, if that organization so chooses, the study committee stated.

— giving sole responsibility for the American Baptist Theological Seminary to the National Baptist Convention, Inc., an action recently begun by Southern Baptist Commission on the American Baptist Theological Seminary.

— renaming the Foreign Mission Board as the International Mission Board, not only to modernize the name, but also to reflect the change in mission orientation from national boundaries to people groups.

— creating a Great Commission Council of seven representatives from each mission board to (See **STRUCTURE** on page 6)

Dellanna O'Brien will speak at WMU meeting

Mississippians will hear Dellanna O'Brien, executive director of Woman's Missionary Union, SBC, speak at each of the three sessions of the state WMU annual meeting. The gathering will be held March 20-21 at Harrisburg Church, Tupelo.

The theme for the meeting will be "My Heart Growing... In Prayer... In Giving... In Going."

O'Brien will develop the theme at the beginning of each of the sessions. A Blue Mountain College BSU group will provide a dramatic closing.

Beginning at noon on Monday, those attending the convention will be able to visit various displays, meet foreign missionaries, and pick up material concerning disaster relief; Baptist Nursing Fellowship; WMU age level organizations; Second Century Fund; Vision fund; volunteers for women's activities in Honduras, Alaska, and Venezuela; and AIDS awareness.

The Monday afternoon session, which begins with pre-session music at 1:45, will feature Stuart Calvert of Ashland; Ann Hummert of St. Louis; Wilda Fancher, prayer coordinator, Mississippi Baptist Convention Board (MBCB); and Guinevere Young, Bangladesh.

Monday evening's program begins at 6:15, with pre-session music presented by an ensemble of Mississippi Singing Churchmen. Parents of Mississippi home and foreign missionaries will be recog-

nized; testimony will be given by Mrs. M.C. McDaniel of Clinton, followed by a solo by her son,



O'Brien

retired foreign missionary Major McDaniel. David Michel, stewardship and Cooperative Program director, MBCB, and James Young, missionary to Bangladesh, will also speak.

Tuesday morning's session will begin at 9:15 with pre-session music. Featured during that session will be speakers Alvin and Mary Doyle, Nigeria; J.C. Prather, home missionary in Lee Association; Bill Hardy, director of MBCB partnership missions; the WMU report; special music by Becky Bennett; and message by Diane Pamela (D.P.) Smith, missionary to Ivory Coast and former Mississippi Acteens director.

Dot Pray, contract keyboard consultant for MBCB's Department of Church Music, Jackson, will be organist for the convention; pianist will be Melissa Alexander of Oxford. D.P. Smith will be music director and soloist.

Following the final session, there will be an hour-long interpretation of church WMU changes, which become effective this fall.

President Sandra Nash of Clinton will preside. Marjean Patterson is state WMU executive director.

Henry, Wolfe endorse restructure proposal

NASHVILLE (ABP) — Speaking to the Southern Baptist Convention Executive Committee, SBC President Jim Henry endorsed the work of a committee proposing a massive restructuring of the nation's largest Protestant religious body, calling it "one of the most important recommendations ever to come before this board."

The Program and Structure Study Committee, appointed two years ago, "did not enter this task lightly or unadvisedly," Henry said. "I can assure you as Southern Baptists they have felt the awesome weight and responsibility they have been facing."

Henry, speaking at the opening session of the three-day Executive Committee meeting Feb. 21, commended the seven-member committee, chaired by Mark Brinkley, pastor of Broadview Church in Shreveport, La.

The group represented "some of our finest thinking," Henry said. "Their grasp of our past, present and future... is excellent."

Henry assured Southern Baptists the committee "had no agenda or axe to grind" but worked to develop a recommendation targeting "kingdom of God purposes."

The recommendation "deals with change," Henry said. "Change is never easy, but change is inevitable. Whether we change or not, everything around us does."

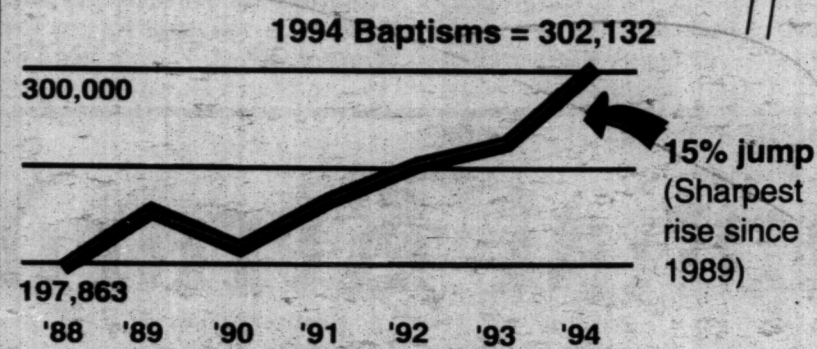
"We must be willing to change," he said. "We need not bemoan the times, but be grateful for them. It's a time for action."

Executive Committee chairman Fred Wolfe, who appointed the committee two years ago, said when he first saw the report he "was overwhelmed at the wisdom and insight God had given these men."

Wolfe said he left the meeting "with a sense of excitement I have not felt as a Southern Baptist for many, many years."

Yearly baptisms overseas top 300,000 for first time

The number of people baptized last year by churches relating to the Foreign Mission Board jumped by 15 percent from the year before.



Source: FMB Annual Statistical Report - 1994

(BP) GRAPHIC By Marty Croll and David Willard

Landmark total

Baptisms related to Southern Baptist Foreign Mission Board work worldwide totaled 302,132 in 1994 — the first time annual baptisms have topped 300,000. The total also represents a tripling of the annual harvest since 1980, the first year baptisms surpassed 100,000. They topped 200,000 for the first time in 1987, dipping slightly below that mark in 1988 before climbing above it every year since. (BP graphic by Marty Croll and David Willard)

Alternative pastors' conference set in Atlanta prior to SBC

TAMPA, Fla. (ABP) — A Florida pastor is organizing a "middle-of-the-road" conference for June 18-19 in Atlanta as an alternative to the SBC Pastors' Conference.

The two-day "preaching and worship conference" will feature messages from Richard Jackson, Jess Moody, and Frank Pollard, pastor of First Church, Jackson — all longtime Baptist pastors and former candidates for SBC president — among others.

The meeting will begin Sunday night, June 18, and continue with three sessions on Monday, all held at Wieuca Road Church in north Atlanta.

The SBC Pastors' Conference, which annually draws 15,000-20,000 people, will be held simultaneously in the Georgia Dome downtown. The Southern Baptist Convention opens Tuesday, June 20, also in the Georgia Dome.

"My goal is not to compete with the Pastors' Conference but to say 'This is a contrast,'" said Don Letzring, pastor of Wellwood Church, Tampa, Fla., and organizer of the meeting. "I believe God can bless two conferences simultaneously. But I'm prepared for some criticism."

Letzring said the traditional Pastors' Conference is "more limited in who it invites" and is skewed to the right theologically. "There are still a lot of people who go to the Southern Baptist Convention who like the middle-of-the-road preaching that used to be a part of it," he said.

The SBC Pastors' Conference, which precedes the annual Southern Baptist Convention each year, has been used by fundamental-conservatives to promote their candidates for SBC president in a successful 15-year campaign to gain control of the SBC.

The theme for the meeting is "Building His Church." Scheduled preachers include Dan Francis, pastor of First Church, Nashville; Brian Harbour, pastor of First Church, Richardson, Texas; Jackson, former pastor of North Phoenix (Ariz.) Church and now an evangelist and conference leader in Brownwood, Texas; Phil Lineberger, pastor of First Church, Tyler, Texas; Moody, pastor of Shepherd of the Hills Church in Porter Ranch, Calif.; and Pollard.

Letzring said he tried to get "some from the fundamentalist side" to preach. "Several almost said 'yes,'" he explained.

Change in state WMU bylaws

The following change will be considered during the Mississippi Woman's Missionary Union (WMU) annual meeting to be held on March 21 at Harrisburg Church, Tupelo:

In Article VI, Nominations and Elections, of the state WMU bylaws, all references to "Nominating Committee" are recommended to be changed to "Officer Selection Committee."

WMU bylaws call for projected changes to be printed in two separate editions of *The Baptist Record* prior to the annual meeting.

"Just the tip of the iceberg..."

Number of home missions vols rose 10 percent during 1994

ATLANTA (BP) — The number of volunteers for home missions work increased almost 10% in 1994 compared to 1993, according to the Home Mission Board's volunteers in missions office.

Southern Baptists will observe Volunteers in Missions Sunday Feb. 26. Last year, 68,915 people volunteered for missions work, up from 62,755 in 1993.

Leaders say such figures dispute conventional wisdom that volunteerism is declining.

"Something that we've been hearing lately is that the age of volunteerism is over," said Mike Riggs, associate director for the board's Mission Service Corps Department.

"Yet with God's people we're finding that not to be the case," he said. "Really, I think we've just seen the tip of the iceberg as God moves among his people to get involved in missions and in ministry."

Short-term volunteerism (for projects lasting less than four months) grew 9.6% in 1994. A record 66,899 volunteers served in such projects, with youth, college, and adult volunteers all increasing. In 1993, there were 61,002 short-term volunteers.

Youth workers, comprising more than half of all short-term volunteers, rose from 35,310 to 38,092.

Adult volunteers increased 12% from 22,975 to 25,843. Elmer Goble, director of the Volunteer Projects Department, attributed the increase to better tracking of volunteers.

College student volunteers rose



VOLUNTEERS IN MISSION Feb. 26, 1995

9% last year from 2,717 to 2,964. Van Simmons, associate director of the student missions department, credited greater awareness

HMB elects African American to chaplaincy department

ATLANTA (BP) — Albert W. Holmes was elected director of institutional and business-industrial chaplaincy Feb. 7 by the Home Mission Board executive committee. HMB trustees also appointed 25 home missionaries, endorsed 24 Southern Baptist chaplains, and authorized new church loan options during its meeting.

Holmes has worked for the Texas Department of Criminal Justice nine years, most recently as a program administrator based in Huntsville, Texas. He fills the position vacated by Bill Donovan who retired last year.

Holmes' new responsibility,

among students for the increase.

The office previously targeted college Baptist Student Unions. However, a recent effort was made to recruit students active in their church but not involved in a BSU program, he said.

Mission Service Corps volunteers increased 15% in 1994, according to MSC Director Bob Mills.

Of the almost 5,000 home missionaries assigned by the Home Mission Board, 1,094 are MSC volunteers who have completed at least two years of service, according to the MSC office.

More information about volunteer opportunities is available from state convention offices or the Home Mission Board at 1-800-HMB-VOLS.

effective March 1, includes educating Southern Baptists about ministry opportunities in prison systems. Greater emphasis is being placed on discipling prisoners and matching volunteers with prisoners in a mentoring program, Holmes said.

Holmes is the first African American to join the chaplaincy division staff. He said one of his goals is to encourage more minorities to serve as chaplains.

Professor withdraws from commentary authorship; Dockery agrees to step in

NASHVILLE (BP/ABP) — Carey Newman, assistant professor of New Testament at Southern Seminary, Louisville, Ky., has informed Broadman & Holman Publishers of his decision to withdraw from a writing assignment for the New American Commentary.

David Dockery, vice president for academic affairs and dean of the school of theology at the Louisville, Ky., seminary, has agreed to replace Newman as author of the New Testament volume on Ephesians at the request of the commentary's New Testament editors. Dockery is former general editor of the commentary.

In withdrawing from the assignment, Newman cited "ever-growing politicizing of the series" and his belief that "issues other than consensus building and conversing with other evangelicals have come to the fore."

"Since 1992 I have monitored closely the way in which the series fits into the larger, SBC context and the way in which the series is perceived both in and outside SBC circles," Newman wrote.

He maintained his theology has

not changed since the earlier agreement, and he told Baptist Press the mutual withdrawal earlier this year of a Joshua volume manuscript by Stephen Wyrick of the University of Mary Hardin-Baylor in Belton, Texas, was not directly related to his decision.

Charles Wilson, vice president for trade publishing at the Baptist Sunday School Board, which owns Broadman & Holman, expressed regret at Newman's resignation.

"We cannot control perception, but the reality is that the purpose of the NAC has not changed," he said. "That purpose is to produce volumes that will guide Bible students into the truths of God's Word."

"Some inaccurate news coverage about the Joshua volume may have created the perception of politicizing of the series. Despite claims to the contrary, our decision had nothing to do with politics, interpretation of historical dates, or discussions of other critical issues. The manuscript was not consistent with the Chicago Statement on Inerrancy and was not written for the agreed-upon target audience."

"The standards by which manu-

scripts are judged have not changed for the commentary," Wilson continued. "Those have always been the Baptist Faith and Message Statement, the Chicago Statement on Biblical Inerrancy, good scholarship, good writing style, and relevance to our target audience."

Since its beginning in 1987, 15 volumes of the NAC have been published, with a 16th volume on Kings due for release in late February, Wilson said. In all, 42 volumes of the commentary, including an index, are planned, with the final volume expected to be released in the year 2000.

More than 150,000 copies have been purchased, and three volumes — Acts, Luke and Proverbs-Ecclesiastes-Song of Solomon — have been nominees for the Gold Medalion Book Awards, sponsored by Christian Booksellers Association.

Another writer for the Ephesians commentary will be selected by the series' panel of New Testament editors: Dockery; Richard Mellick of Criswell College; Curtis Vaughan of Southwestern Seminary; and Raige Patterson of Southeastern Seminary.

James L. Sullivan honored in Tylertown home church

By Shannon T. Simpson

It truly was "old home week" at Tylertown Church on Feb. 19.

The congregation declared "James L. Sullivan Day" to honor the man who served as Baptist Sunday School Board (BSSB) president from 1953-75. Sullivan was present as his home church, his hometown, and his home state convention honored him on the 69th anniversary of his first sermon.

Sullivan, who will turn 85 in March, was reared in Tylertown Church and held seven pastorates in Mississippi, Texas, Tennessee, and Kentucky before going to the Tennessee Baptist Convention and ultimately to BSSB.

During the morning service, Tylertown Church honored the former member with a commemorative plaque and choral presentations.

Sullivan delivered a message to a crowd which included three full pews of his family members. He said that, at age 11, he clearly felt God calling him to preach, and simultaneously convicting him to make a profession of faith in Christ.

That Sunday night, "I came forward and professed my faith, but never told anyone of my call to preach.... I never felt worthy," Sullivan said.

Feeling unworthy, however, did not prevent Sullivan's family and friends from seeing clearly that "Jamie" was cut out to spread the gospel.

He preached his first sermon — from Hebrews 11 — at age 16 from the pulpit of Tylertown Church.

Sixty-nine years later, Sullivan is known not only as a pastor and BSSB president, but also as former president of the Southern Baptist Convention and the Tennessee

state convention, vice president of the Baptist World Alliance; as a historian, author, scholar, outdoorsman, and statesman.

Ansel Estess, chairman of deacons at Tylertown Church, presented to Sullivan on behalf of the church a plaque "with so much love and admiration," and an admonition to "Remember, this is the church that gave you a church at 16!"

Louis Smith, director of Church-Minister Relations and Annuity for the Mississippi Baptist Convention Board, brought greetings and thanks to Sullivan on behalf of Mississippi Baptists, especially those who serve in the state's denominational structure.

Sullivan, who now lives in the Nashville area, "never really forgot Mississippi," said Smith.

"Anyone who has read his books could tell that. From his contributions to (everything from) church history to the building of Gulfshore Assembly, Dr. Sullivan 'prayed for things that others did not know God had in his warehouse,'" Smith recounted one of Sullivan's former parishioners told him.

In his message to the morning assembly, Sullivan said he would rather have called the day "Tylertown Baptist Church Day. It's you we are honoring for the scope of your influence on God's work," he said. "You have touched so many lives."

"What is it that makes Mississippi Baptists so unique? What did this church in this town do to parallel the New Testament church so beautifully?"

He illustrated parallels between his home church and the early Christian church at Antioch — the divergent Baptist traditions represented at Tylertown were kin to the

many cultures encountered at Antioch. Tylertown was, in Sullivan's childhood, a bustling commerce center, much like Antioch in the first century. The Antioch church sent out missionaries, as has Tylertown Church.

He spoke of his early learning days in the church — in his first church jobs under then-pastor W.A. Roper — as church janitor and Sunday School teacher to junior boys.

"I learned the secret of happiness: You can't be happy without a spirit of servanthood. Not servitude — servitude is slavery. In servanthood, you choose your Master."

"I say to this church, 'Thank you,'" concluded Sullivan.

After a covered dish luncheon, the mayor of Tylertown, Edward Hughes, read a proclamation making the day "James L. Sullivan Day" throughout the town.

Archie Herrin, director of missions for Walhall, Lawrence, and Marion associations, recognized Sullivan and the church for their collective contributions to Baptist life.

Sullivan then conducted an open session in which he took questions from those attending.

David Sellers, pastor of Tylertown Church, said getting to know Sullivan was "an exhilarating experience for me — to glean all that knowledge from him. We had someone here who knows more about Southern Baptist life than any other person alive. Now if I can just duplicate some of that..." Sellers laughed. "He gave me a better knowledge of Southern Baptist life and history, and of our controversy — where we've come from and where we are going."

"It was great for our church. Even though we were honoring him, we got so much out of it."



NASHVILLE — In this photo taken in 1992, James L. Sullivan (right), former president of the Baptist Sunday School Board (BSSB), examines with Gwenn McCormick, former director of the BSSB's Church Architecture Department, church building plans drawn on linen in the 1920s. Sullivan said he knew the need for planned church space as a child when he could hear Sunday School lessons on either side of his class through curtained-off space in Tylertown Church's sanctuary. (BP photo by Jim Vene-man)

Gulfshore, Central Hills recruit summer staffers

Managers of two Mississippi Baptist retreat facilities are seeking college students for 1995 summer employment. These positions are missions opportunities.

Dan West, manager of Central Hills Retreat near Kosciusko, needs staffers to begin either May 28 or June 4 for orientation, depending on assignment. The employment periods will run through camp cleanup week, July 29-Aug. 4. College-age men are needed to serve as counselors, activity instructors, and operations workers. Activity leadership is needed for horseback riding, riflery, archery, the ropes course, handicrafts, and camp craft skills. American Red Cross-certified lifeguards are needed for the swimming pool and at the lake for canoeing activity.

Gulfshore Baptist Assembly, under the management of Frank

Simmons, is accepting applications from college-age applicants. The assembly's summer program begins May 15, and continues through Aug. 5. Available positions include food services, Red Cross-trained lifeguards, housekeeping, registration/office, first aid, and grounds/maintenance.

The assembly provides an interesting program of activities for the staff, which has the opportunity for service as well as personal spiritual growth and development.

Persons interested in working at either retreat may meet with West or Simmons Feb. 27-March 9 on campuses and at churches across the state. The recruiting schedule is shown below.

For more information about an interview, contact a local BSU director, Frank Simmons at (601) 452-7261, or Dan West at (601) 289-9730.

Feb. 27	Miss. Delta Community College BSU center	11 a.m.-1 p.m.
	Delta State University BSU center	3 p.m.-6 p.m.
Feb. 28	Northwest Miss. Community College BSU center	11 a.m.-1:15 p.m.
	Blue Mountain College BSU center	2:30 p.m.-5 p.m.
	Harrisburg Church (Tupelo) family life center	7 p.m.-8:30 p.m.
March 1	Miss. State University BSU center	11 a.m.-4 p.m.
March 2	Northeast Miss. Community College BSU center	10 a.m.-1:30 p.m.
	University of Mississippi BSU center	3:30 p.m.-6:30 p.m.
March 6	East Central Community College BSU center	11 a.m.-1:30 p.m.
	Mississippi College, Rogers Student Center	3 p.m.-6:30 p.m.
March 7	Hinds Community College BSU center	10 a.m.-1:30 p.m.
	Copiah-Lincoln Community College BSU center	3 p.m.-4:30 p.m.
	Southwest Miss. Community College BSU center	5 p.m.-6:30 p.m.
March 8	Jones County Junior College BSU center	11 a.m.-1:30 p.m.
	William Carey College, Lawrence Hall	2:30 p.m.-5 p.m.
	First Church (Hattiesburg), Sharpe activity room	7 p.m.-8:30 p.m.
March 9	University of Southern Mississippi BSU center	10 a.m.-1:30 p.m.

World Changers to gather youths and adults for Mission: Memphis

MEMPHIS — Memphis has been selected as the site for a different kind of World Changers project. During July 1-8, World Changers will pilot a new concept called Mission: Memphis.

World Changers, sponsored by the Brotherhood Commission, involves youths and adults in renovating and repairing substandard housing.

Mission: Memphis will involve 200-300 teenagers from churches across the United States in a week of ministry. The unique feature of this missions experience is that participants will be able to choose from more than 10 different ministry projects coordinated simultaneously with local churches and ministry organizations.

In addition, participants will be involved in an urban neighborhood paint project during the afternoons. Each day will con-

clude with worship and church group devotions.

"A youth group can receive a variety of missions experiences in one project while the city of Memphis receives an intensive

a transitional housing program, neighborhood surveys, senior citizen home care, and Bible clubs.

Youths must pay \$235 and complete eight training sessions prior to participating in Mission: Memphis. Further training takes place during the first weekend of the project.

In 1995, World Changers projects will be held in Savannah, Ga.; Bishopville and Charleston, S.C.; Jackson and Clinton, Tenn.; Effingham, Ill.; Montgomery and Mobile, Ala.; Orlando, Fla.; Greater Pittsburgh, Penn.; Lane Deer, Mont.; Danville, Va.; New Braunfels and Houston, Texas; Vicksburg, Miss.; Shreveport, La.; West Memphis, Ark.; Pikeville, Ky.; Cherokee County, N.C.; and Managua, Nicaragua.

For more information, call the World Changers office at (901) 272-2461.

WORLD CHANGERS

Southern Baptists Making A Difference

week of ministry," said George Siler, associate director of World Changers.

Ministry projects will include English tutoring, sports camps, day camps, a food/clothing closet,

Mississippians participate in Haiti relief project

By Tim Nicholas

"It's not everywhere you get to work with baby goats in your kitchen and chickens flying overhead," said Dixie Kennedy, one of 13 Mississippi Baptists who returned Feb. 4 from two weeks in Haiti, where they sacked groceries, swatted mosquitoes, and sweated.

The volunteers worked in a warehouse in Port-au-Prince repackaging food for distribution by churches to people in need. The project was sponsored by the Foreign Mission Board and the Brotherhood Commission as part of their world relief efforts.

Haiti is considered the most impoverished country in the Western Hemisphere. The national economy is focused simply on getting enough food to survive the day. Most people have never had flush toilets or air conditioning or a ribeye with a baked potato.

Earlier volunteer groups built sleeping quarters protected by screen from the hordes of mosquitoes. Nineteen men slept in that bunkroom, using up all the fresh air quickly each night. The women slept in another room with even less fresh air.

During the second week, the temperature reached about 95 degrees each day and electricity was out most of the week, eliminating the use of the two box fans in the room when our generator ran out of gas each night.

When we arrived at the airport for our stint, project coordinator Harry Campbell and some Tennessee volunteers beginning their second week met us with stern warnings as we saw huge crowds outside the airport terminal building.

"Don't let anyone out there touch your baggage or they will want money for it. Don't give people anything or we will be mobbed," said Campbell, of Killeen, Texas.

"Who'll go first?" he asked.

There was a mob of people, many asking for money or food. It was a sight repeated everywhere we went — truly hungry people wanting help from well-fed visitors.

At the compound, Campbell explained the system of processing the family packs of food and also the safety system. If people broke into the compound, let them have the food, he said. He explained that in 1988 looters attacked the compound, killing a guard. Nobody argued with Campbell's proposition.

The food, mostly imported from America — the pinto beans were from Denver — was purchased from Haitian companies to help improve the economy.

At church the only thing we could understand was when a trio sang "Because He Lives" in Eng-

lish, learned especially for their American visitors. Educated Haitians speak French. The language of the streets is Creole.

After church a young man asked me if he could see my Bible. I had a paperback New Testament. I thought I was doing pretty well with my high school French. A second man asked if I had another Bible. I said no, and noticed that the first man had put the Bible into his pocket. I said, "C'est le mien." I thought I was saying, "That's mine." He agreed with me and kept the Bible.

On our second Sunday in Haiti, at Shiloh Baptist Church, team leader Steve Griffin, pastor of Bogue Chitto Church near McComb, preached with interpretation in Creole. One person made a profession of faith in Christ and about 50 came forward at the invitation of the pastor for special prayer. The pastor, Bienne Lamerique, invited Steve to return to preach a revival.

Missionary Peggy Rutledge told the volunteers about church membership. When someone makes a profession of faith in a Haitian Baptist church, they won't baptize him for a year. Instead, they give him a perseverance card which he must get stamped each Sunday at church.

After the year, if he always came and showed he was a new creature — such as quitting smoking or having only one wife — then the leaders question him about the Bible and his faith.

If he passes that, someone in the church testifies in his behalf. Anyone in the community can testify against him if he cheated them or misbehaved. If he fails any part of the process, he must wait another year.

At Shiloh Baptist Church, Pastor Lamerique signed and stamped my perseverance card and said he expected me back next week.

Mark Rutledge noted another marked difference between SBC and Haitian Baptist churches. In Haiti there are only about 100 churches affiliated with the convention (there are other Baptist groups, too). However, there are several hundred missions.



Mark and Peggy Rutledge, Southern Baptist missionaries to Haiti, tell stories about life in that country to volunteers on a hunger relief project.

To become a church, a group must be able to pay a pastor and organize men's, women's, and youths' mission groups.

"The problem is most cannot afford to hire a pastor," said Rutledge. However, "the heart of the people is to start missions," he said.

So missions start missions. They send out a small group to a preaching point and begin a ministry. Perhaps a deacon from the mother church preaches. A mission trip is when Christians visit in the homes of other Christians and preach the gospel on the way — anywhere.

They go to a Baptist church and plan with the locals an evangelistic outreach. The Rutledges said one man put a public address system on a hilltop and for two weeks "jolted me out of bed at 3 a.m. — preaching the gospel."

Haitians won't allow drums in their churches. Drums are used in voodoo practices to call evil spirits.

"We don't tell people this doesn't exist," said Rutledge. This is for two reasons. If the missionaries say there is no voodoo, "our ability to minister is stopped and everybody in the community lives as if voodoo did exist."

Rutledge said people in voodoo have told him they have no power over him.

"They say how wonderful it would be to have a life free of that," he said. "Some people won't

come to church at night believing that on the road their child's soul will be stolen." Some will only eat food prepared by Christians, fearful that someone will put something in the food to control them.

Said Rutledge, "We have dealt with the very presence of evil." He said he prayed for the armor of God and "saw God change things."

The next project in Haiti is to continue a water project. Volunteers will cap springs, drill drinking and irrigation wells, and install and maintain pumps. Volunteers will take VCRs and show the "Jesus" film in Creole.

Local churches will counsel those who profess Jesus as Lord and Savior. Missionary Jim Ziler will head that project. The Rutledges will continue their demonstration farming and goat herd improvement.

Peggy Rutledge said the missionaries need prayer support for safety in transportation. They need a volunteer mechanic to help repair vehicles damaged by the rough roads, and volunteer farm veterinarians to help with the herd projects.

She added, "Pray for stamina" for the missionaries. "There is so much going on and so much need, we just get tired. We need to be able to respond in a Christlike manner and with grace."

Nicholas is director, Office of Communication, MBCB.



Volunteers on a relief project in Haiti string concertina wire along the wall of the compound where a warehouse stored food to be distributed by Haitian churches. The razor wire helps prevent looting.

STRUCTURE

From page 3

increase communication and coordinate the sharing of resources.

— assigning the Council of Seminary Presidents with coordination of theological education within the SBC. Otherwise, no changes would be made in the six SBC seminaries.

— assigning the Baptist Sunday School Board with growth ministries for men and women and church growth for established churches.

— renaming the Christian Life Commission as the Ethics and Religious Liberty Commission, reflecting the agency's expanded religious liberty role in recent years.

The study committee made no

estimate of the number of employees who would be affected by the various changes.

Another key recommendation stated only in an endnote to the report would shift primary responsibility from the Woman's Missionary Union auxiliary to the two mission boards for promoting the SBC's national missions offerings, the Lottie Moon Christmas Offering for foreign missions and the Annie Armstrong Easter Offering for home missions.

Otherwise, the Woman's Missionary Union would remain an auxiliary of the Southern Baptist Convention, the committee stated.

Also, the Annuity Board's programs, while not targeted for revision by the study group, would be "limited to (1) church employees qualified by state conventions, (2)

employees of qualified Baptist associations, (3) employees of state conventions and their subsidiaries, and (4) employees of the entities of the Southern Baptist Convention and their subsidiaries." Currently, the board also provides services to the Baptist moderates' Cooperative Baptist Fellowship and to the conservative Criswell College.

The committee said in its report that it developed its recommended changes by measuring all SBC programs and structures against a mission statement it adopted for its work: "The Southern Baptist Convention exists to facilitate, extend, and enlarge the Great Commission ministries of Southern Baptist churches, under the Lordship of Jesus Christ, upon the authority of Holy Scripture, and by the empowerment of the Holy Spirit."

From this mission statement, the committee said five basic areas of ministry emerged:

— world missions, encompassing the International Mission Board, the North American Mission Board, and the Great Commission Council.

— theological education, encompassing the six SBC seminaries, the convention's historical library and archives, and theological education by extension.

— church enrichment, entailing the ministries of the Baptist Sunday School Board.

— Christian ethics and religious liberty.

— facilitating ministries, encompassing the work of the Annuity Board and the Executive Committee.

In addition to the committee's

chairman, Mark Brister, pastor of Broadmoor Church, Shreveport, La., members of the Program and Structure Study Committee are R. Albert Mohler, president of Southern Seminary, Louisville, Ky.; Ronnie W. Floyd, pastor, First Church, Springdale, Ark.; Bill Hall, financial strategist, San Clemente, Calif.; W. Gregory Horton, founding partner in Quincy's and Ryan's Family Steakhouse chains, Simpsonville, S.C.; R.L. "Bob" Sorrell, associate pastor, Bellevue Church, Cordova, Tenn.; and Rex M. Terry, attorney, Fort Smith, Ark.

Mississippi's representatives on the SBC Executive Committee are L. Russell Bush Jr., pastor of Main Street Church, Hattiesburg; Reuel May Jr., dentist, Jackson; and Larry K. Otis, businessman, Tupelo.

BWA protests "persecution" of Baptists in Bulgaria

WASHINGTON (ABP) — An international Baptist organization is seeking intervention on behalf of Bulgarian Baptists, who may lose their land and partially constructed church buildings in Sofia, because the mayor "has come under pressure" to stop the Baptists.

The Baptist World Alliance has written the president of Bulgaria asking him to intervene in this latest "harassment of our Baptist believers and their building project in Sofia."

The Washington-based BWA

has also alerted U.S. President Bill Clinton and Congressman Newt Gingrich, both Baptists, and Sen. Robert Dole, to this latest blow to religious freedom for Baptists in Bulgaria and asked them to "seriously plead for full religious freedom for all peoples" with Bulgarian President Zhelyu Zhelev, expected in Washington the week of Feb. 13-17.

In a letter, BWA General Secretary Denton Lotz asked U.S. Secretary of State Warren Christopher to remind the Bulgarian government of its obligations under

the United Nations charter and the Helsinki agreements to ensure religious freedom for all.

The latest issue at hand is a breach of contract between Bulgarian Baptists and the local government.

Even though the Union of Baptist Churches in Bulgaria has a contract agreement with the local municipality, Theo Angelov, president of Bulgarian Baptists, says the mayor now wants the project reviewed by the main municipality for "a new decision."

"I am almost positive that,

under the existing conditions, they will withdraw the decision and take back the land," Angelov said. Bulgarian Baptists would lose their church, school, and orphanage and would not begin to recover the money already spent.

Baptists around the world have prayed and hoped with Bulgarian Baptists for their first new buildings under freedom and many are giving financial support for the inexpensive pre-fabricated church buildings.

"This is a great disappointment to us and a great blow to religious

freedom in Bulgaria," said Angelov. "Funds have been received from many organizations."

Lotz told the Bulgarian president of the dismay and concern of Baptists around the world, at this latest turn of events.

"The BWA is very concerned about the persecution of Baptists in Bulgaria, and more specifically, concerned about the harassment of our Baptist believers and their building project in Sofia," said Lotz.

"With the advent of new freedoms to Bulgaria after the peaceful revolution, we had thought Bulgaria would be a leader in supporting religious freedom for all denominations," Lotz said. "Unfortunately, this is not the case."

"We continue to be dismayed at the negative attacks upon Baptists in the media and the press," Lotz said. "There is a general hostility towards Baptists and other Protestant groups."

Lotz asked President Zhelev to intervene on the side of freedom for all religious groups.

"We continue to respect your efforts at restoring full freedom to the people of Bulgaria," Lotz said, "and trust that you will use your considerable powers to intervene on the side of freedom for all religious groups."

NOBTS offers pair of classes in Mississippi

CLINTON — The Term IV schedule has been announced for the 1994-95 academic year at the Mississippi extension center campus of New Orleans Seminary.

Classes meet Mondays in Provine Chapel on the campus of Mississippi College. Term IV begins March 27 and ends May 15.

All courses are accredited for the master of divinity and master of arts in Christian education degree programs.

"History of the Baptists," taught by Al James, will be offered 1-5 p.m.

"Introduction to the New Testament," taught by Gene Henderson, will be offered 6-10 p.m.

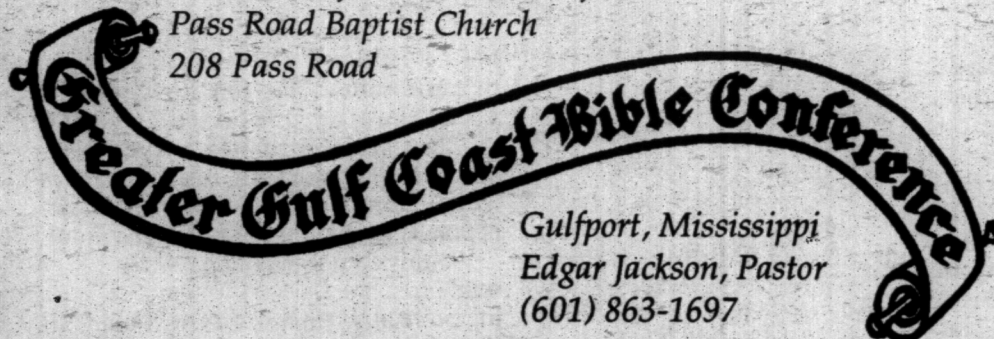
Applicants for NOBTS master's degree programs must be at least age 20 and have an accredited bachelor's degree, including at least 30 hours of liberal arts studies. Applicants for all degree programs must have been a Christian for at least one year, have a recommendation from a local church, and have completed and received approval of the application form.

The matriculation fee is \$162.50 per course taken during a semester, payable at registration.

For more information or to apply, contact the Extension Center Office at New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, LA 70126-4858; or call 1-800-NOBTS-01, ext. 3323.

INTRODUCING THE 4TH ANNUAL

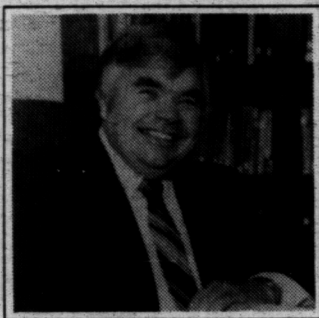
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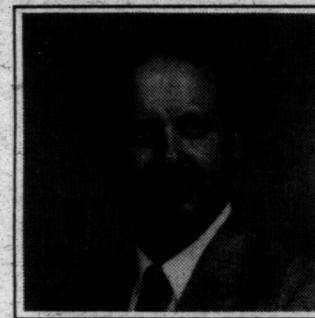
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MARCH 5-9, 1995

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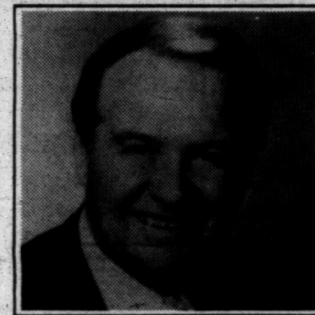
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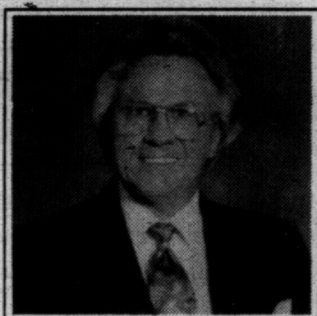
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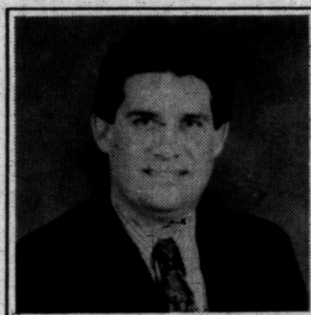
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Gulfport, MS

SCHEDULE

Sunday through Thursday,	March 5-9
All Evening Session Begin 6:30 p.m.	
Sunday March 5,	11 a.m.
Monday through Thursday	March 6-9
Morning Services 9 a.m., 10 a.m., 11 a.m.	

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Just for the Record



Raymond Church, Raymond, recently held ground breaking services for a multi-purpose complex. The cost of the building is \$950,000. Pictured, from left, are Lillian Boteler, Mike Nail, Peggy Rice, Cory Tabb, Erle Breeden, Henry Riser, Tommy Jarrett, pastor, and Troy Henderson, chairman.

ATLANTA (BP) — March 10 is the deadline for volunteer applications to be a Sojourner or student summer missionary with the Home Mission Board. The Sojourner program is for high school students who have completed their junior or senior years. Sojourners work as volunteers six to 10 weeks in full-time home missions service. Food and housing are provided. More information about volunteer opportunities is available from state convention offices or the Home Mission Board at 1-800-HMB-VOLS.

Gulf Coast BSU held a leadership workshop on Jan. 4 with 35 student leaders from the three Gulf Coast campuses. Following fellowship and calendar planning for the spring semester, Cindy Webb and Pat Wiley, training specialists from Mississippi Power Company, led the group in exercises to help facilitate teamwork and promote synergistic style leadership. Tim Thomas is director.

Missionary News

Billy and Gerry Colston, missionaries to Korea, are on the field (address: Yeo Eui Do, P.O. Box 165, Seoul 150-601, Korea). He was born in Kosciusko, and also lived in Fayette, Ala. She is the former Gerry Rutland of Amite, La.

Alvin and Mary Doyle, missionaries to Nigeria, are in the States (address: Broadmoor Church, 1090 Meadow Heights Dr., Jackson, MS 39206). Both were born in New Orleans, La., and consider Picayune their hometown. She is the former Mary Simmons.

Margaret Fairburn, missionary to Liberia, is in the States (address: 26 Stallings Bridge Rd., Tylertown, MS 39667). She is a native of Tylertown.

Eddie and Marilyn Graves, missionaries to Chile, are in the States (address: 704 Ponderosa Dr., Starkville, MS 39759). He is from Ripley, and she is the former

Marilyn Lewis of Starkville.

Dot Lott, missionary to Brazil, is in the States (address: 1 East 67th St., Savannah, GA). She is a native of Sumrall.

Asbury and Hope Martin, missionaries to Argentina, are on the field (address: Casilla de Correo 5, 8400 San Carlos de Bariloche, Argentina). He considers Cleveland his hometown. She is the former Hope Clements of Corinth.

Ed and Mary Ann Moses, missionaries to Zimbabwe, are in the States (address: 1428 Roosevelt Ave., Orlando, FL 32804). He is a native of Orlando, and she is the former Mary Ann Pugh of Columbus.

Ronnie and Beth Parker, missionaries to Brazil, are in the States (address: 407 N. 38th Ave., Hattiesburg, MS 39401). He was born in Hattiesburg and also lived in Long Beach, Gulfport, and

of admissions has a new toll free telephone number to give prospective students direct access to the office. The new number, 1-800-SWBTS-01, allows prospective students to contact the office to ask questions, schedule visits to the campus, or check on the status of their applications. "Our goal is to have more prospects and, ultimately, more students," Judy Morris, director of admissions, said.

Creativity Write-Down 1995, a workshop to enhance communication, provided for students who are intellectually advanced, was held recently on the William Carey College campus in Hattiesburg. For information about next year's seminar, contact Read Diket, director of Honors Program and Creative Scholars Center at William Carey College, (601) 582-6205.

Mississippi College offers a variety of continuing education courses beginning in March. They include: Advanced WordPerfect 6.0A for Windows, Tuesdays, March 28-April 18; Scuba Diving, Wednesdays, March 1-April 12; Conversational Russian, Tuesdays, March 28-April 25; Understanding Russia, Thursdays, March 30-April 27. Course fees vary. For more information or to register, call the Office of Continuing Education, (601) 925-3831.

Revival Dates

Center Terrace, Canton: Feb. 26-March 1; Sunday, 9 a.m., 10:30 a.m., 6 p.m., and 7 p.m.; Mon.-Wed., 7 p.m.; Ron Herrod, Oak Ridge, Tenn., evangelist; Dennis Stringer, Jackson, music; Jerry T. Hood, pastor.

Mt. Moriah, Bogue Chitto: March 19-22; Sunday, 11 a.m. and 6:30 p.m.; Mon.-Wed., 7 p.m.; David Fortenberry, Brookhaven, evangelist; Billy Smith, Mt. Moriah Church, music; Danny Moss, pastor.

Staff Changes

Johnny Mosley has been called to Oakhurst Church, Clarksdale, as minister of education and administration, effective Jan. 29. A native of Cleveland, Tenn., he is a graduate of the University of New York and New Orleans Seminary. His previous place of service was Memorial Church, Metairie, La.



Mosley

accepted a call to Franklin Creek Church, Jackson County, effective March 5.

James M. Lewis, pastor of 15th Avenue Church, Meridian, has resigned to accept First Church, New Albany. Lewis was pastor of the Meridian congregation for seven years.

Bryan L. Bailey, son of James L. and Ruthan Bailey, McCool, and student of Southwestern Seminary, was recently called as minister of youth by the Clear Fork Church, Weatherford, Texas.

West McComb Church, McComb, has called Ed May as minister of music and Lee Myers as minister of youth. A native of Franklin County, May received his education at Copiah-Lincoln Junior College. His previous place of service was Friendship Church, McComb. Myers, a native of Tylertown, received his education at Mississippi College and is a student at New Orleans Seminary. His previous place of service was Mt. Pleasant Church, Gloster.

Bayou View Church, Gulfport, has called Malcolm (Mike) Herrington of Biloxi as minister of music and singles effective Feb. 13. A native of Sumrall, he received his education at William Carey College and New Orleans Seminary. His previous place of service was at Kittiwake.

Brent Causey has been called by First Church, Gordo, Ala., as pastor, effective Feb. 25. The Summit native formerly served Calvary Church, Louisville. He is a graduate of New Orleans Seminary.

Ingram Church, Baldwin, has called Clayton Littlejohn as pastor, effective Feb. 1. The Salt Lake native formerly served New Salem Church. He is a graduate of Blue Mountain College, and a current student at New Orleans Seminary.

Greg Foster has resigned his position as pastor of Blythe Creek Church, Choctaw County. He has

Lottie Moon Gifts

First Church, Leakesville, received a total amount of \$4,778.15. This was the largest amount ever given, and exceeded the church's goal of \$2,500. Jo Ann Polkey is WMU director. Gregg Thomas is pastor.

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SEEKING AN ASSOCIATE Pastor/Minister of Youth and Students. Must be seminary graduate with

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Jerry Rankin, president of the Foreign Mission Board in Richmond, Va., will speak at the evening services of **Park Place Church**, Brandon, Feb. 26 at 6 p.m. Bobby Williamson is pastor. For more information, call the church at (601) 939-6282.

Myron Noonkester, associate professor of history at William Carey College will have an article published in **English Language Notes**, published at the University of Colorado in Boulder. The article, "Memoranda, Memories, and Gibbon's Memoirs," addresses the memoirs of Edward Gibbon, an English historian.

Andrae Crouch and his band will be in concert on April 21,

David L. Claxton, 47, former Starkville pastor, dies Feb. 17

David L. Claxton, 47, died of heart failure Feb. 17 at Mississippi Baptist Medical Center in Jackson. He was former pastor of Calvary Church, Starkville.

Funeral services were held Feb. 20 at Calvary Church with burial in Oktibbeha Memorial Park.

Claxton served as president of the Starkville Ministerial Association and helped establish several cooperative efforts among churches, such as the Starkville Crisis Pregnancy Center, Solid Rock Cafe for youths, and a chaplaincy program in the county jail. He was spiritual preparation chairman for

7:30 p.m., at the **Tupelo Coliseum**. This will be the first time in 20 years that Crouch has performed in Mississippi. For more information, call the Tupelo Coliseum box office at (601) 841-6528.

CLINTON (ABP) — The **William H. Whitsitt Baptist Heritage Society** will present its Baptist Courage Award to author and civil-rights activist **Will Campbell**, the society has announced. Campbell will be honored at the society's 1995 annual meeting scheduled July 20 in Fort Worth, said Whitsitt Society President **Loyd Allen** of Clinton. Campbell, a Baptist minister from Mississippi, has lived near Mt. Juliet, Tenn., since 1956.

the Starkville Bill Glass Crusade.

As pastor of Calvary, Claxton initiated several programs, including the Evangelism Explosion to train lay persons, a prayer ministry, a comprehensive visitation program, and a TV ministry.

Claxton was a graduate of Florida State University and New Orleans Seminary. He was a minister of youth at two churches in New Orleans and was pastor in Caledonia and in Tangipahoa, La. He had been associate pastor of Parkway Church, Jackson.

Claxton is survived by his wife **Lynn**; son **Bradley** of Starkville; daughter **Alicia** of Starkville; mother and stepfather **Sarah** and **W.R. Kilpatrick** of Hendersonville, N.C.; and sister **Rosemary Kinnard** of Salisbury, N.C.

Memorials may be made to Calvary Church building fund or to Gideons International.



Commitment Day was observed Jan. 15 at First Church of Lyman in Gulfport. **Catherine Hatten** was recognized for her many years of service at Lyman where she is a charter member, taught Sunday School, played the organ for over 50 years, and served as church clerk for 20 years. This event was also in observance of her 98th birthday. **Beverly Lee**, director of Young at Heart, presented her with a corsage. Her Sunday School class had a cake in honor of her 98th birthday.

Four Copiah churches hold crusade

Strong Hope Church, Wesson, will host a tent crusade, March 12-17 for the southeast Copiah County area.

A tent will be set up on the Strong Hope ball field to house the services, at 7 p.m. nightly, and a mass choir will provide music.

Under the theme, "The Road to Hope," four area churches — **Strong Hope**, **Zion Hill**, **Pearl Valley**, and **Sardis** — will kick off the crusade on March 12 at a 6:30 p.m. service.

Preachers for the crusade will be: **Sunday**, **Paul Jones**, executive director, Christian Action Commission of the Mississippi Baptist Convention; **Monday**, **Daryl Oster**, pastor, **Zion Hill Church**, Wesson; **Tuesday**, **David Langston**, pastor, **Pearl Valley Church**, Wesson; **Wednesday**, **Lowell Ingram**, pastor, **Strong Hope Church**, Wesson; **Thursday**, **Albert Parsons**, pastor, **Sardis Church**, Wesson; **Friday**, **Gregg Warnock**, pastor, **Tate Memorial Church**, Corinth.

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LifeAnswers

Ron Mumbower, Ed.D.
Minister of Counseling
First Church, Jackson

As I write this, I have just completed an eternity of being both father and mother to my four sons. My wife **Karen** left me! At least it seemed so when she went to Texas for six days to be with her family.

No sooner was she gone than I was hit with the full burden of running a household — responsible for breakfast, lunch, bus, homework, and dinner!

We managed the first morning, and I was thinking it wasn't so bad. As the week passed, however, the workload mounted. I still had my responsibilities, plus those the boys' mother usually carried out.

About midweek, our youngest awoke in the middle of the night with a stomach ache. I felt his head — no fever. I gave him a drink and sent him back to bed. How easy!

He came back 30 minutes later, saying he had thrown up in the bed. I calmly changed his sheets (thanking God it was his bed and not mine!), then found him in my bed complaining of distress at the other end of his anatomy. We took care of that, too.

Finally asleep, we awoke later than we had planned. With still no fever, the youngster went off to school with his brothers.

At my office, I worried about him all day until I called the doctor to confirm that sinus drainage was causing his upset stomach. I knew **Karen** would be proud that I had consulted the doctor instead of employing my usual method: "It will all work out."

By Day Four, we were all ready for Mom to come home. My cooking and strict regimentation left a lot to be desired. I was exhausted. The boys missed their mother's nurture.

We baked her a cake (which looked very homemade!), and showered her with gifts and much affection when she returned.

My point is this: My hat goes off to all the mothers and single parents out there who give and give until they give out. I am so thankful God has given me my partner to share my burdens. And it is definitely true that the woman is the Heart of the Home!

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name is not required. Remember: in time of crisis, your pastor can make recommendations on your counseling needs.

Three state church media libraries among SBC's top 10

First Church, Louisville has placed first in Church Media Library Study Course Awards for 1993-94 among all churches in the Southern Baptist Convention (SBC). **Chuck Pourciau** is the pastor; **John Clendinning** is minister of education, and **Juanita Hight** is church media library director.

First Church, Madison, is listed fourth among the top 10 churches in the SBC in the Study Course Awards. **John Temple** is pastor; media library director is **Mary Jo Harrison**.

First Church, Columbus, is listed sixth among the top 10 churches. **Bobby Douglas** is pastor; **Joey Shorter** is minister of education; and **Margaret Perkins** is media library director.

In addition to these churches among the top 10, two Mississippi associations are listed in the top 10 associations. They are: **Winston**,

Paul Blanchard, director of missions (DOM), and **Juanita Hight**, associational media library director; and **Metro (Hinds-Madison)**, **Eddie Hamilton**, DOM, and **Esther Seale**, associational media library director.

Because of the work of the churches and associations listed above as well as many others, Mississippi has placed seventh in the top 10 states in Church Media Library Study Course Awards for the entire SBC.

According to **Farrell Blankenship**, director of Broadcast Services for the Mississippi Baptist Convention Board, which oversees the state's church media library programs, the Baptist Sunday School Board's recognition of these churches and associations reflects a great dedication to the work of church media library staffs.

Henry sees a "solidifying"

NASHVILLE (BP) — Southern Baptist Convention President **Jim Henry** told Baptist Sunday School Board trustees during their semi-annual meeting Feb. 6-7 he senses "a solidifying and settling in a good way among Southern Baptists."

"We're moving ahead" is the sense I get from people. It doesn't mean we are out of the woods, but the rank and file appreciate what is taking place," he observed.

"Let's keep talking and praying. Let's keep the door open.... Thank you for the way you carry out your business."

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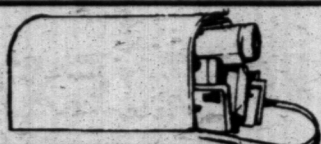
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Letters to the editor



Thanks for challenge

Editor:

Thank you for the incisively lucid, informative, analytical, and doctrinally challenging article by Frank Stagg in your Jan. 5 issue. As a former student of Stagg, I have grown through his ministry, though not always have I agreed with him on every point — which he would never expect any of us to do. We know some things convincingly, others we do not know and others we seek to understand better — even we who hold to the fundamental ideas of biblical revelation. Seems to me this is the stance of inspired Paul: "We know in part...; but when the perfect comes, the partial shall be done away" (1 Cor. 13:9-10).

Stagg is a product of Southern Seminary and helped shape the New Testament (NT) learning of many of its graduates. When he taught me at New Orleans Seminary, he opened my mind with challenging, fuller interpretations of NT passages and doctrines than I had been accustomed to hearing and reading — and this with an attitude of "we are before the Lord." One might disagree with his interpretation, but had to admit he always stood where he honestly thought the Bible stood.

Should this not be one of the principal goals of Baptist education at all levels? Our first Baptist forebears were non-conformists because they were seekers of the living God and biblical truth rather than simply stalwart, defenders of a tradition received from religious human authorities, though many of them would not have denied that tradition carries many values for faith and practice.

L. Byron Harbin
Missionary FMB, SBC

Salary clarification

Editor:

A recent news release from Associated Baptist Press reported

Book's claims labeled "outrageous, false"

ATLANTA (BP)—A book alleging modern versions of the Bible are part of a New Age conspiracy is "both outrageous and false," said the Home Mission Board's associate director of world religions.

Written by G.A. Riplinger, "New Age Bible Versions" denounces translations such as the New International Version, New American Standard, New King James, Phillips, Good News, and Revised Standard.

In the introduction of the self-published book, Riplinger claims her research uncovered an alliance between the newer versions of the Bible and the "chief conspirators in the New Age movement's push for one world order."

on a survey of church secretaries' salaries. Tracing the source, the survey was conducted by Profile: The Church Office Professional's Information Source and summarized in an article in *Your Church* magazine. According to the information, the survey has been conducted for 12 years and had 1,100 responses from subscribers and seminar enrollees this year.

Several parts of the report need to be clarified:

1. Many of those who participated are more than secretaries (26% supervised paid staff; 42% dealt with finances and bill paying; 72% supervised volunteers). These kinds of responsibilities should be compensated more highly.

2. Over 40% of the respondents were from churches with more than 700 members. This is probably far out of proportion to the average church which resulted in a higher salary average for those responding.

3. Less than half of the respondents received benefits of medical insurance, retirement plan participation, and life insurance. Providing these benefits for themselves would effectively reduce their salaries.

Such brief reports of research do not fully reflect the facts and may be misleading to those who only read the summary report, causing morale problems for secretaries who feel that their salaries are below average.

William G. Caldwell
Professor of administration
Southwestern Seminary

Grand opportunity

Editor:

There's an opportunity of a lifetime that I must share. It is the privilege of serving this summer in China teaching English for six weeks. I have been a volunteer teacher through Cooperative Services International (CSI), FMB, for the past four summers

in communist China. As a teacher, not a tourist, I (and you) have the chance to develop relationships that can result in opportunities of sharing your faith and in strengthening the Chinese Christian community.

No, I don't speak Chinese. They speak English; you're there to help them improve. No, I'm not an English teacher; I'm a mathematics teacher. If you've taught a Sunday School class, VBS, GAS, RAs, or Acteens, then you can teach English in China.

CSI is seeking 150 teachers in honor of the 150th anniversary of the Foreign Mission Board, and China has its doors open to all of them! What a lost opportunity if we as Christians don't take the challenge to be his witnesses in China! The chance may not be there in the future. Because of the great joy I have experienced there, I wish the same blessing on you. I would gladly answer any questions you might have from a volunteer's viewpoint: (517) 835-1536. The official office is Volunteers in Missions, FMB, Bob McEachern, (800) 999-3113 or their recruitment helper, the Brotherhood Commission (800) 280-1891 (Debbie Pippin).

Ann Wilson
4312 Congress Street
Midland, MI 48642

Another opportunity

Editor:

I would like to let your readers know about an opportunity that has developed for Baptist youths in grades 7-12 to take part in a missions project known as Christian Corresponders. Young people can participate without ever leaving home, and can make an impact for Christ on the lives of Chinese young people living in a society that is officially atheist and closed to regular missionaries.

Teachers of English in China have asked us to provide them with names of young people in America who will agree to answer at least one letter that a Chinese student will write (in English) as part of an assignment in his/her English class. We prefer to provide names of Christian

young people.

Currently, we are seeking the names of 100,000 Christian students in America who are willing to participate. We expect this to be an ongoing missions project, year after year, and may expand to other areas (Russia, Latin America, etc.) and to college and university students. At this time we need students in grades 7-12.

Pastors or youth workers are invited to present this opportunity to their young people through the Sunday School or appropriate youth organizations and collect the names, addresses, current grade-level, and sex of students willing to answer at least one letter.

Send names and other information about participants to:

John T. Carter, national coordinator
Fellowship of Baptist Educators
Samford University
Box 2305
Birmingham, AL 35229.

For further information, contact me at this address or call me at (205) 822-4106, day or night.

John T. Carter
Birmingham, Ala.

Seeking options

Editor:

As a former Mississippi Baptist, a graduate of Clarke College, and as a former staff member of the college, I can no longer keep silent regarding actions taken regarding one of God's greatest gifts to Mississippi Baptists. Many dedicated men and women served sacrificially so that students who enrolled in the college may receive a Christian education and be able to serve God and their fellowmen worldwide. What better way to honor those who are still living or memorialize those who have gone to be with their heavenly Father than to rescind any recommendation to liquidate the property and find an appropriate use for it.

According to the Jan. 19, 1995, issue of *The Baptist Record*, the sale of the property failed to materialize. This came as no surprise to me, for I firmly believe that God was not pleased with the way the whole matter was handled, and I

also believe that he has a place for the use of the property by the Mississippi Baptist Convention. It is my earnest prayer that they will seek his guidance and follow it. There certainly are possibilities to explore, such as either merging with Mississippi College, as formerly directed, or one of the other colleges with a four-year curriculum; reopening the college as a senior college; open as an academy, accepting boarding students; remodel as an institution for senior adults, etc.

If I am not mistaken, a study of Clarke College resulted in recommending senior college status to meet a need in that part of the state.


James A. Womack
Destin, Fla.

Left out LPCs

Editor:

I would like to comment on the article about seeking out counselors with the proper credentials (*Baptist Record*, Jan. 26, 1995). It was a very timely and informative article that the general public needs to understand as they look for counselors. However, in the list given Licensed Professional Counselors (LPC) were left out. LPCs have very stringent guidelines that must be met for credentialing. This includes a 60-hour master's (degree), two years of post-master's experience, and 3,500 supervised hours under a LPC. However, before any of that process begins, there is a four-hour exam that must be passed.

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Indianola



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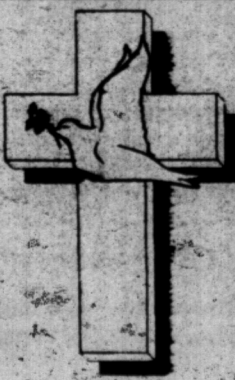
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Uniform Accepting the challenge



By Greg Potts
Matthew 28

This year we celebrate the sesquicentennial of the Southern Baptist Convention. Our convention is 150 years old. In 1845, Baptists gathered in Augusta, Ga., to form the Southern Baptist Convention. The reason for its formation was to focus on evangelism and missions.

The lesson this week is one of the great texts on evangelism and missions in the Bible. The last three verses of this chapter have been referred to as the "Great Commission" because in them Jesus challenged his disciples to take the gospel to every part of the world. That challenge has been passed down through generations of Christian history and now becomes our responsibility to take the gospel into all the world.

The resurrection of the Lord (vv. 1-7). The Bible says that on the first day of the week (Sunday), Mary Magdalene and the other Mary went to Jesus' tomb, planning to anoint his body for burial. Upon arrival, they discovered the stone had been rolled away, and an angel informed them Jesus had risen! They were instructed to go and tell the disciples that Jesus had risen and to meet him in Galilee.

Without the resurrection of Jesus, missions and evangelism would not be possible. The message we proclaim is that because Jesus lives, there is hope beyond the grave. Because Jesus lives, we can live eternally with him in heaven if we believe in his name. There are three basic doctrines upon which the house of Christianity rests: the virgin birth of our Lord, Jesus' death on the cross, and his bodily resurrection. If any of these did not happen, salvation would not be possible. The resurrection is vital to the Christian message.

The affirmation of the Lord (v. 10). As the women left the tomb, they were met by the Lord. The women worshiped the Lord, and Jesus assured them they should not be afraid.

Can you imagine how they must have felt? They were excited that Jesus had risen but probably wondered if this was a dream. They were terrified. In the midst of this, Jesus spoke words of comfort to them.

I am certain there have been times when you have needed a word of encouragement and the Lord spoke to you through Scripture, a note from a Christian friend, a book, a song, or in some other way. Jesus loves us and meets us during our times of need.

The commission of the Lord (vv. 16-20). In 1 Corinthians 15:6, the apostle Paul spoke of an appearance Jesus made to about 500 people. It is believed that this is that appearance. Those gathered bowed down to worship the Lord. At this time, Jesus presented them with their challenge.

The work he had started was by no means complete. Jesus then commissioned those present to go into all the world and make disciples. The only imperative in these verses is "make disciples." A disciple is a learner.

Traditionally, the emphasis in these verses has been placed on *going*. While going is certainly important, Jesus actually places the emphasis on "make disciples." Thus, we should not focus solely on winning people to Jesus but also on discipling them, teaching them, and helping them develop as Christians. There is much work to be done in this area!

Notice Jesus said, "... teaching them to observe all that I commanded you." That means the whole gospel! We live in a day in which people do not want to be challenged to make a commitment or to give. They do not want to hear about missions or about the failure of the family.

Does that mean, however, that we are to omit those subjects from our preaching and teaching? Absolutely not! We must teach all that Jesus commanded.

Someone once asked Gaines S. Dobbins, "Isn't evangelism the end of conversion?" Dobbins responded, "Yes, the front end."

Jesus taught, "As you go, make disciples." We must focus on winning people to Jesus and building them up in the faith.

Potts is pastor, First Church, Vancleave.

Bible Book Confronting false prophets



By Sylvia Fleming
Jeremiah 26-29

As Judah remained under the condemnation of the Lord because of her false prophets, one can observe the results. All one needs is to view the prophecies both Hananiah and Jeremiah had prophesied.

Jeremiah spoke of a test for the people of Judah. Though they would not be able to test all of Jeremiah's prophecies themselves, at a future time people would be able to take the words of each prophet and see which had eventually come to pass (28:9). Moses set forth a test by which one would always be able to identify a true prophet of God: "... If a thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him" (Deut. 18:22).

God told Jeremiah that many nations had been given to Nebuchadnezzar, the king of Babylon. Those who would not agree to be yoked with that Babylonian kingdom would be punished, but those who would willingly serve the king would be allowed to live peacefully. God told them not to listen to the false prophets, their diviners, their dreamers, their enchanters, nor their sorcerers — anyone who told them not to come under the bondage of Babylon.

One of the group of prophets took offense when Jeremiah called them liars. Hananiah said that the yoke of bondage would be broken and the exiles and temple treasures would be restored within two years. Jeremiah then prayed that the words of Hananiah might be true. Because Jeremiah's ear had direct reception from the voice of God, he knew that Hananiah's words were false, but how he would have loved for his people to have been returned to their homeland.

Hananiah, then, took the yoke from Jeremiah and broke it. Jeremiah pointed out that only the wooden symbol of bondage had been broken; however, the yoke of iron under which the people of Judah would serve could never be broken by man — only God could do that. In fact Hananiah and the rest of the rebelling leaders of Judah had helped fashion the yoke of iron as a result of disobedience to God. Those lying, rebellious leaders had caused the people of Judah to trust their lies, rather than the truth of the living God.

"The wages of sin is death..." (Romans 6:23); consequently, as God gave the word to Jeremiah, Hananiah died that same year for having delivered unauthorized messages in the name of the Lord. 1 John 5:16 says, "... There is sin unto death." Hananiah had sinned that "sin unto death."

One can always note that the wise of the world shall always be in conflict with God's will. "For my thoughts are not your thoughts, neither are your ways my ways..." (Isa. 55:8). God's words, ways, and will are never the politically correct way. God's American children have never had to suffer physical persecution as have the martyred saints of the past; however, if one stands publicly for God, he can note a degree of ostracism. To speak of God outside of church in public brings discomfort to those around. Sex, abortion, and the use of God's name in a curse are all acceptable. However, to publicly speak of God is to thrust one's beliefs upon unwilling ears. To seek God's will and to obey God's will are serious matters and can even become matters of life and death. If one is not sure of God's will and sincerely wants to know it; then, he should wait. God wants to reveal his will to his people. He never seeks to hide it when his child is ready to receive his Word, his way, and his will.

Fleming is an English teacher and member of Harmony Church, Louisville.

Life and Work Wealth, not possessions



By Michael Johnson
Mark 10

There is no argument that concern about finances plays a significant role in the American lifestyle. A 1993 report in *Christian Century* shared some of the following statistics based on a research project conducted by Princeton University:

89% of those surveyed agreed that our society is too materialistic;

74% said materialism is a serious social problem;

71% said society would be better off with less emphasis on money;

90% said children want too many material things; and

75% felt advertising corrupts our basic values.

What might these responses mean to the Christian?

Jesus had a great deal to say about money and wanted his followers to understand that true wealth consisted of more than just "things."

The question. Jesus' teachings touched many hearts. In Mark 10 we read the story of the rich young man who had already accomplished much. Luke identifies him as "a certain ruler" (18:18), which may imply that he was a member of the Sanhedrin. Regardless of his wealth and position he was apparently still in search of spiritual satisfaction and the assurance of eternal life.

The challenge. In the exchange between the man and Jesus, the man freely admitted his adherence to the external requirements of religion (see lesson for Feb. 12). Obviously the man assumed that goodness could be achieved. Jesus, however, points out that goodness is a gift provided through God's grace. Likewise, eternal life cannot be earned or purchased.

The disappointment. While the man may not have done any harm, the real question was: "What good had he done?" His wealth, position, and power were not to be loved for their own sake but for what they could do for others. Hence, the issue for the man was whether he would serve others with his vast resources. But this requirement was too great for the man to follow. While he had been moved by, and earnestly sought to follow Christ the price was just too high.

The barrier. Jesus' statement about the rich amazed the disciples because once again Jesus was running contrary to everything the religious leaders taught about wealth. It was generally believed that the rich were especially favored by God and were thus rewarded with fortune. Jesus categorically denied this. No one can be saved through their own merit or need — but only through the gift of God.

The sacrifice. Good old Peter could be counted on to express the obvious. To him, Jesus was preaching to the choir. The disciples had left everything to follow Jesus. Surely they were qualified as part of the saved. Jesus responded to Peter's plaintive comment and pointed out that there is no room for self-pity.

The reward. There will be a reward for those who are obedient and follow Christ with complete devotion. This reward, however, cannot be measured by a bank statement. Those things we value — home, family, and land — will be increased a hundredfold. When you and I acknowledge that God is our Father, this brings us into a new, closer relationship with God and each other.

It is important to notice that Jesus also added persecution to the list of things we might expect. Once again, Jesus honestly tells us that being a Christian is never the easy way of life. But we are also told that we will earn the blessing of eternity.

The reversal. We again see the mandate that the first will be the last and the last will be first. Those who have put the needs of the kingdom above all else will find that they will have gained much. In the heavenly parade the generals will ride behind the foot soldiers, teachers behind the students, preachers behind the lowliest parishioner, the wealthy behind the poor, and the famous behind the common. The ground at the foot of the cross is level.

Johnson is associate professor of Christian education at Mississippi College, Clinton.

capsules

MOHAMED IS DEAD, BUT ALIVE! TIRANA, Albania (EBPS) — "He is the first believer the Baptist mission in Albania has lost by death, and we will miss him," Glyn Jones, BMS missionary and member of the mission, said of Mohamed. Born in a family with Muslim background, Mohamed was a heavy tobacco smoker and chronic asthmatic. He had been in poor health for some time, but the end came suddenly. "He had told us he was tired of life and ready to meet God," said Jones. One Sunday last summer he attended a service at the Baptist Centre. He told the Christians he was lonely. "From then on he came regularly," recalled Jones. "When we had our first communion service the servers passed by Mohamed because he was neither baptized, nor had he given a public profession of faith," Mohamed asked why. "I told him he wasn't forgotten, but the [elements] were for those who are followers of Jesus," explained Jones. "Well, I'm a follower," responded Mohamed. In follow-up visits, Mohamed confirmed his new-found faith and later gave public testimony. Mohamed, 65, was to have been baptized in the Adriatic Sea later this year. When members of the Tirana team visited Mohamed's family to offer condolences, his relatives and friends told of his faith. His family explained Mohamed had urged them to trust in Jesus and read the Bible. On his death bed Mohamed exhorted them to "take my place in the church." [Reprinted with permission from European Baptist Press Service (EBPS)].

LEWIS DRUMMOND RESTING AFTER CANCER SURGERY: BIRMINGHAM, Ala. (BP) — Lewis A. Drummond, former president of Southeastern Seminary, was reported resting well following surgery to remove a malignant tumor in his colon. He underwent surgery Feb. 14 at Duke Medical Center, Durham, N.C. Drummond had cancer treatment and surgery about five years ago, according to his office at Samford University's Beeson Divinity School in Birmingham, Ala., where he has been Billy Graham Professor of Evangelism and Church Growth since 1992. Drummond was president at Southeastern Seminary, Wake Forest, N.C., from 1988-92 and previously was an evangelism professor at Southern Seminary, Louisville, Ky.

CHILDREN'S WORKERS CAN LIMIT DISEASES: GLORIETA, N.M. (BP) — Child care practices followed in the average Southern Baptist church are not adequate for the proper control of AIDS and infectious diseases, said a child care expert recently. Speaking to a group of children's leaders in a conference sponsored by Woman's Missionary Union, Wendy Dever, minister to preschoolers and children at The Rock Church in Rex, Ga., talked about infectious diseases in the church setting. She listed practices which should be performed without fail in all church children's areas to help control disease: 1) Workers should wear a fresh pair of gloves each time they change a diaper or bandage, clean a scrape, or clean up after a child has vomited. 2) Diapers should be placed in a plastic bag, closed properly, then thrown away. The diaper changing surface should be cleaned with a bleach/water solution after each diaper change. 3) All surfaces in the room should be cleaned on a regular schedule. 4) Workers should wash their hands before they enter the children's room, before and after physical contact, after trips to the bathroom, after a cough or sneeze, before handling any food or drinks, and after handling diapers or contaminated items. Babies' hands should be wiped clean often. 5) Children's food and bottles should be clearly marked and only given following instructions given by parents.

BROTHERHOOD ADDS LIBRARY TO SBCNET: NASHVILLE (BP) — The Brotherhood Commission has added an on-line library to SBCNet, joining the Home and Foreign Mission boards, Woman's Missionary Union, and the Baptist Sunday School Board in providing information to the 3,625 computer users who are members of the network. The library is designed to provide timely dissemination about Brotherhood Commission programs, projects, activities, and personnel, according to Tim Yarbrough, editor of Adults In Missions materials and Brotherhood SBCNet coordinator. Disaster relief coordination and information, as well as volunteer recruitment, will be provided in addition to program updates, Yarbrough said. Other recently added on-line services are state Baptist newspapers for Illinois, New Mexico, and Oklahoma, and Southern Seminary in Louisville, Ky.

Bibliocipher

By Charles Marx
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EB E MGLO RHXS IHN OGPRMXI RMEVDY, GVS ID
WOXELO VHR, MHJ YMGXX IO WOXELO, EB E
ROXX IHN HB MOGLOVXI RMEVDY?

ZHMV RMPOO: RJOXLO

This week's clue: M Equals H.

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Ecclesiastes Twelve: Ten.

Former missionaries in U.S. reaching out to foreigners

By Marty Croll

RICHMOND (BP) — Imagine. Would world events have unfolded differently if the top Japanese diplomat who made bedfellows with Hitler had become a Christian as a youngster while studying at the University of Oregon?

Like countless other foreigners who have helped shape history, the diplomat, Yosuke Matsuoka, spent several years toting schoolbooks across the campus of an American university.

He graduated second in Oregon's law school class of 1900 before becoming a Japanese statesman who led his country through a bloody expansion into China and on toward World War II. War crimes charges were filed against him in 1946.

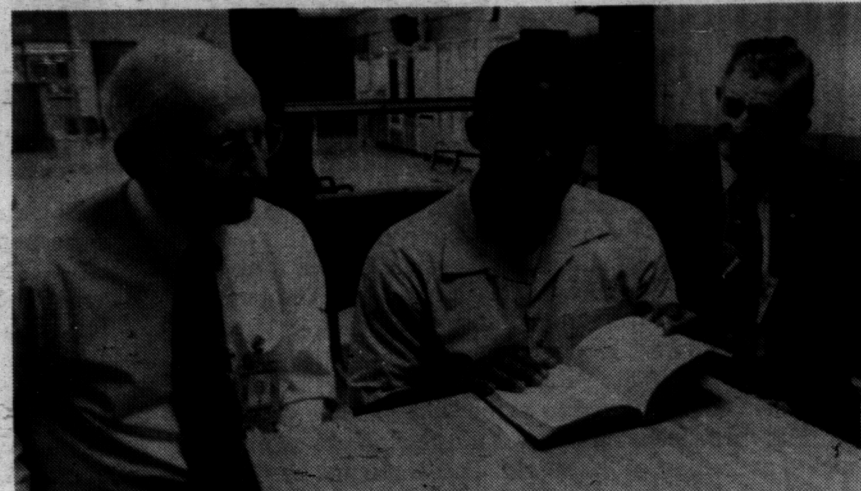
Nigerian Emmanuel Anakwue, although more obscure and less privileged, has nonetheless been more fortunate than Matsuoka. In April, Anakwue will be released from federal prison, where he's serving 33 months for drug running.

In prison, he met Southern Baptist pastor Don Dennis and later accepted Jesus Christ as his Savior. Anakwue completed MasterLife discipleship classes and began teaching them in prison. Back in Nigeria, he will teach a discipleship program under an agreement worked out between Southern Baptist foreign missionaries and a Nigerian pastor.

Bill Wakefield, vice president for international outreach at the Foreign Mission Board, helped broker that arrangement. He worked through Dennis, an ex-convicted pastor, who runs a ministry offering "aftercare" to converted prisoners. Dennis, who was preaching when Anakwue became a Christian, will introduce many foreign prisoners to Wakefield.

"The men we'll place in foreign countries — they're going to have fields of missions to people who've never been touched," said Dennis, who has numerous contacts within the federal penitentiary system.

Internationals come from everywhere to do a variety of things in



MASTERLIFE BEHIND BARS — Nigerian Emmanuel Ike Anakwue reads Scripture with some of the men instrumental in disciplining him after he accepted Jesus Christ as Savior in a federal prison. He now teaches MasterLife to prisoners while completing a 33-month sentence for running drugs. Anakwue will return to Nigeria after his release in April to lead evangelism and discipleship programs in the Ibo language. Arnold "Dutch" Scherer (left) and Homer Wright (right) are volunteers in a prison ministry from Pleasant Grove Church in Texarkana, Texas. (BP photo by Ken Camp)

the United States and play a variety of roles in their countries when they return.

"They are strategic because they will be the movers and shakers in (their) countries," said Wakefield, a 34-year veteran of foreign missions as a missionary and administrator. "God has given Christians in America a unique opportunity to be personally involved in missions overseas."

A staggering number of foreigners enter the U.S. Up to an estimated 5 million people every year pour over U.S. borders for extended stays as diplomats, students, businessmen, workers, military officers, and medical professionals. Including tourists and crew people of ships and planes, up to 20 million foreigners visit the country annually.

Twenty percent of foreign students grew up in Muslim nations, many of them hostile to the West. Others came from similarly distant cultures unreached by the gospel. "But while they're here in the U.S. these people are accessible to us," Wakefield stressed.

In December Wakefield convened a group of former foreign

missionaries and other experts in ministry to foreigners. They spent three days planning how to mobilize retired, returning, and furloughing mission personnel to reach foreigners living in the U.S. The group of former mission workers grows by about 600 people every year.

Historically, the Foreign Mission Board has had no ministry to foreigners on U.S. soil, leaving it to the domain of other Southern Baptist agencies. But as a growing number of aliens touch America and then go on to influence their home countries, board President Jerry Rankin has begun to look for ways to link them with missionary work in their native countries.

Wakefield has named several former missionaries as international outreach representatives (IOR). The IORs will mobilize other former mission workers to launch such programs as "friendship families" for students and create other arrangements involving foreigners.

Croll writes for the Foreign Mission Board.



FRIENDSHIP WITH FOREIGN STUDENTS — Foreigners, such as these talking to Bob Wood (holding his new baby), are becoming more common on American college campuses. Wood and his wife Neila are student services coordinators in the English language program at Virginia Commonwealth University in Richmond. They help foreign students relate to the United States, using such events as this regular coffee fellowship open to people in the community. (BP photo by Sandy King)

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